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before you, dearest brother, agreeably to *that mutual affection and respect* which we owe to one another; hoping and believing that these determinations, being so agreeable to the rules of our faith and religion, will be no less agreeable to a person so devoted as you are to both their interests. We are aware, however, that some are so addicted to the opinions they have once imbibed, that they will not easily change them; and yet, though they are for abiding by the usages to which they have been peculiarly accustomed, they keep up still their good agreement and correspondence with their colleagues. And on this point we are perfectly of their opinion, to obtrude nothing upon any one, nor to prescribe any law, since every Bishop, in the government of the Church committed to him, hath the free exercise of his own will, and is accountable to God only for his acts. We heartily wish your welfare, dearest brother, and so take leave of you."

III. So, writing to Pope Cornelius (Epist. liv., Ben. Ed.), he says, after describing his method of treating the lapsed:—

"We hope the measures we have taken, so conformable to the mercies of God, will be agreeable to you likewise. But if any of our colleagues should be of opinion that the peace of the Church is not to be granted to our brothers or sisters, in a time of such pressing danger, let him know that he must give an account to God in the day of judgment for his unseasonable severity and rigour." We have thus unburdened our consciences to you, agreeably to the rules of our holy religion, the laws of charity, and the concern we have for the welfare of our brethren, . . . and we heartily wish your welfare, dearest brother, and so take our leave of you."

IV. We may see, from Cyprian's letters to other Bishops, that he recognises in them the same independence which he claims for himself.

Thus, in writing to Jubaianus, one of his African colleagues (Epistle 73), he says:—"These things, my dear brother, I have briefly written to you, by no means intending to prescribe to any one, or so to prejudice the cause as to hinder any Bishop from acting according to his own opinion, as having free power to follow his own judgment." For my own part, I shall never think it fit to contend with my colleagues and brother Bishops, as being always resolved to preserve an entire harmony with my brethren, which, I am sure, is most agreeable to the will of our Lord; especially since the Apostle hath told us: "If any man seem to be contentious we have no such concern, neither the Churches of God."—1 Cor. xi. 16. I am, therefore, for myself determined to preserve with all patience and constancy the rules of charity, the honour of our episcopal college, the bonds of faith, and the unity of our priesthood; for which reason I have written a tract upon the advantages of patience, and this I have sent to you, as the rules of our mutual affection do in such cases direct us."

So again, in Epistle 70, to Magnus, Cyprian thus concludes:—"Thus, my dearest son, I have answered your letters, and according to my poor abilities have shown you my opinion, yet, not as prescribing to any one, so that any Bishop should be hindered from determining what he should think right upon this point, knowing that he must render an account of his acts to the Lord, according to what the blessed Apostle St. Paul hath written in his epistle to the Romans, saying:—'Every one of us shall give an account for himself; let us not, therefore, judge one another.'"

So again, in Epistle 52, to Antonianus, a Numidian Bishop, he writes thus, s. 12:—

"In the days of our predecessors, some Bishops, indeed, within our province have been of opinion, that persons guilty of uncleanness should not be admitted to the peace of the Church, and absolutely denied to adulterers all place for repentance; and yet they did not separate themselves from the College of Bishops, nor break the unity of the Catholic Church, by their obstinacy and rigour; nor did he, who refused communion to adulterers, cut himself off from the Church, because others did not refuse it to them. Each Bishop maintaining the bonds of unity, without a breach in them, hath, indeed,

a right to regulate his own administration as one who is accountable to the Lord for such his conduct."

The same doctrine we find also recognized by the Roman clergy when writing to Cyprian himself. (Epistle xxxi.):—

"Although a good conscience is usually content with the judgment which God passeth on it, and neither feareth the censure nor courteth the applause of any one beside him; yet they are certainly entitled to a double portion of honour who, knowing that they have no judge of their consciences but God only, yet are desirous that their ministry should have the approbation of their brethren." It is no wonder, therefore, brother Cyprian, that a man of your modesty and diligence in your trust should pursue this course, and be fond of having us appear, not as judges of your ministry, but as associates with you in your measures; partakers with you in the just applauses of your conduct, and equally with you entitled to the honour of your counsels, as the vouchers of them."

We may easily collect from the tone of this last epistle what a complete perversion it would be of the Roman clergy's meaning in the letter referred to in page 105, supra (column 1, par. ix.), to suppose that they were therein assuming any superiority or jurisdiction over the Bishop of Carthage, whom they actually refer to as "the blessed Pope Cyprian" in that very epistle. The whole letter is written in that spirit of brotherly love and correspondence between one Church and another which should ever subsist, especially in times of peril and persecution; and the epistle was, in fact, written by the clergy of Rome to the clergy of Carthage, A.D. 250, when the former had recently lost their own Bishop, Fabian, by martyrdom, and Cyprian had been obliged to retire for a time from Carthage during the heat of the Decian persecution. It is just such a letter of exhortation as the Bishop of Rome (if there had then been one) might and ought to have written to the clergy of Carthage during the absence of their Bishop, and we only regret we have not space to transcribe the epistle at length. Let the following extracts, however, speak for themselves:—Epist. 2, Ben. Ed. 8, Oxf. Ed.

"We have been informed that the blessed Pope Cyprian hath retired for a certain reason, wherein you seem to think he hath acted well and rightly, as being a distinguished person, and standing as such the more exposed in the day of trial, which was evidently then approaching. Such trials in this life are permitted by God, as proofs of our Christian constancy and courage, in our conflicts with the great enemy, and as fit spectacles both to men and angels; and as it is incumbent on us, who seem to be placed over the flock in the place of a pastor (that is, during the present want of a Bishop), to take care that we shall not be found negligent, so that we should receive the same reproof which our predecessors received on a like occasion, viz., that we did not seek that which was lost, &c. (Ezekiel xxiv. 34). Our Lord Himself hath also taught us, saying, 'I am the good Shepherd, who lay down my life for the sheep; but he that is a hireling, whose own the sheep are not, seeth the wolf coming and fleeth, and the wolf scattereth the sheep.' And, again, He says to Simon, 'Lovest thou me?' He answered, 'I do love thee.' Jesus saith unto him, 'Feed my sheep!' We should not wish, dear brethren, that you should be found hirelings, but good shepherds; and you cannot but know what danger you incur if you neglect to give your people due admonitions and exhortations to stand firm in the principles of their most holy faith. Nor do we thus take upon us to exhort you in word only, but you may easily inform yourselves that our practice hath been the same ourselves. . . . We leave not our brethren to themselves in these perilous times, but exhort them continually to stand fast in the faith of the Gospel. By such exhortations, and the example of our firm adherence to our professions, we have recovered some to the Church. . . . You see, then, that there is the like reason for your doing the same; . . . and we pray God to grant that we may be found by Him occupied in these works. Our brethren who are imprisoned salute you; so do our presbyters, and the whole Church of God amongst us,

which continues instant in watching and in prayer, for all those who call upon the name of the Lord. We, for our parts, desire in return your remembrance of us. We entreat you, who have a zeal for God, that you would transmit copies of this letter to as many as you can, that so your brethren may be encouraged to abide by their holy profession with all constancy and courage. May all prosperity attend you. Farewell."

We think we have now made some way in the establishment of several of the propositions asserted in our summary, and, perhaps, gone as far as the patience of our readers will bear in a single number. We purpose, therefore, to pause for the present, and proceed with our proofs in another number.

WHO WISHES TO KEEP UP RELIGIOUS PERSECUTION?

A FEW years ago all Protestant Europe rung with indignation at the persecution of the Madaia in Italy for reading the Bible.

The *Tablet* was very indignant at this, and asked what Protestant would object to the laws in Sweden against Protestants who turn Roman Catholics.

There was no persecution then in Sweden, and English Protestants thought they had no right to apply to a foreign government about its own laws, unless some act of injustice or persecution was committed under those laws; just as English Protestants did not interfere with the laws of Florence until the Madaia were persecuted under those laws.

A case has since arisen in which six Protestant women in Sweden have been sentenced to banishment for becoming Roman Catholics.

On this a large body of influential English and Irish Protestants—peers, bishops, clergy, laity—have addressed the Swedish ambassador in London, asking him to convey their remonstrance against such persecution to the king of Sweden, which the ambassador has promised to do.

We take the documents from the *Tablet* of Sept. 4.

"RELIGIOUS LIBERTY IN SWEDEN."

"The following address has been recently presented to his Excellency the Swedish ambassador at the Court of St. James's, at his residence in Grosvenor-place:—

"TO HIS EXCELLENCY COUNT PLATEN, SWEDISH AMBASSADOR, LONDON.

"We, the undersigned Protestants of Great Britain, interested in the Continent of Europe, desire to express to your Excellency our earnest desire for the religious welfare of the King and royal family of Sweden, and of our Protestant brethren of the Swedish nation.

"We know well the conflict you had to sustain in former days with the power of the court of Rome. We can understand the hereditary feeling of horror with which Sweden regards the Hierarchy from which, by God's mercy, she succeeded in the sixteenth century in liberating herself. We can sympathize with the countrymen of the noble Gustavus Adolphus in all their recollections connected with the battle of Lutzen.

"But your Excellency will pardon us if we express our deep regret at the severe measures lately adopted towards six females converted from Protestantism to Romanism. It appears from the formal documents that, after a long impending judicial prosecution, six women, of whom five are married, born in Sweden, and brought up in the Evangelical Lutheran faith, were condemned, on the 19th of May, 1858, by the Royal Court of Stockholm, presided over by Count Eric Spaue, to be exiled from the kingdom, and to be deprived in future of every inheritance therein, and of all civil rights, in consequence of having embraced the Roman Catholic religion.

"We need not impress upon your Excellency that Protestantism will never succeed by treading in the footsteps of Popery. One chief secret of our moral power lies in thoroughly carrying out our own principles, one of the most prominent of which is the right and liberty of private judgment. It is incumbent on Protestants to concede, even to their strongest opponents, the same freedom of conscience which they demand for themselves.

"Nor can we disguise from ourselves that depriving Roman Catholics of their liberty in Protestant countries tends to strengthen the restriction of Protestant rights in Roman Catholic countries. At the present moment, perhaps, if there is any Christian object to be desired in Europe it is that the trammels of religious freedom should be removed from Protestants in France. How ready and unfortunate an answer to the demands of French Protestants on their own government does the persecution of Roman Catholics in Sweden afford?"

"We trust your Excellency will pardon us the expression of these opinions. We have abstained from getting up a widely signed memorial addressed to the King of Sweden, because we thought it was better and more respectful for a few representatives of Protestant societies to address themselves to your Excellency.

"We hope that we shall have your Excellency's sympathy in our object, and that you will kindly represent to your government the interest we take in it. We are sure that nothing will more tend, under God, to bind the hearts of Englishmen and Swedes together than our possessing and practising in common the great principles of civil and religious liberty."

A long array of signatures is appended to the above address.

The following is Count Platen's reply:—

"I have with great pleasure received, in the way in which you have done it, the address presented to me, not only because I consider that the further steps to be taken with respect to it will be much simplified, but also because I believe that it will be more conducive towards the object desired.

"All nations enjoying the blessings of constitutional go-

* "Hac ad conscientiam tuam, frater carissime, et pro honore communi et pro simplici dilectione permissum, credentes etiam tibi pro religionis tue et fidei veritate placere que et religiosa pariter et vera sunt. Ceterum scimus quidam quod semel imberberit nolle deponere nec propositum suum facie mutare, sed salvo inter collegas pacis et concordie vinculo quodam propter que apud se semel sunt usurpata retinere. Quia in re nec viui quicquam facinus aut legem damus, quando habet in ecclesie administratione voluntatis suae arbitrium liberum unusquisque propositus, rationem actus sui Domino redditurus."—Ben. Ed., p. 310, Epist. 72 to Pope Stephen, written in Council.

* "Quod credimus vobis quodque paternae misericordiae contemplatione placiturum. Quod si de cetero quis alius existerit qui urgente certamine pacem fratris et sororis non putat dandam, reddet ille rationem in die iudicii Domino vel importune censuram vel inhumane duritiae suae."—Ben. p. 192, Epist. 54 to Pope Cornelius.

* "Hac tibi breviter pro nostra misericordiae respiciamus, frater carissime, nemini praesentibus aut praedictantibus quo minus unusquisque episcoporum quod putat facit, habens arbitrii sui liberam potestatem."—Ben., p. 329, Epist. 73 to Jubaianus.

* Rescripti, fili carissime, ad litteras tuas quantum parva nostra mediocritas valuit, et ostendi quid nos quantum in nobis est sentiamus, nemini praesentibus quo minus statuam quod putat unusquisque propositus actus sui rationem. Domino redditur, secundum quod docuit apostolus. Paulus in epistola sua ad Romanos scribit et dicit, unusquisque nostrum pro se rationem dabit. Non ergo nos invicem iudicemus."—Ben., p. 374, Epist. 76 to Magnus.

* "Manente concordiae vinculo et perseverante Catholicae ecclesiae individuo sacramento, actum suum disponit et dirigit unusquisque episcopus rationem propositi sui Domino redditurus."—Ben., Ed. p. 177, Epist. 52 to Antonianus, a Numidian Bishop, p. 162 n.

* "Quamquam bene sibi conscius animus et evangelicae disciplinae viciorum auxilium et veris sibi in decretis celestibus testis effectus soleat solo Deo iudice esse contentus, nec alterius aut laudes petere aut accusationis periculum timeat, tamen geminata sunt laudis conditio qui cum conscientiam sciunt Deo soli debere et iudici, actus tamen suos desiderant etiam ab ipsis suis fratribus comprobari."—Ben. Ed., p. 165, Epist. 51, Roman Clergy to Cyprian.

* The note of Baluze on this passage in the Benedictine edit., p. 28, removes any possible ambiguity in this sentence:—"Nimirum qui post mortem episcopi Romani curia illius ecclesiae incumbat clero urbano. Ne quis ista cum Baronio, Binio, Papebrochio transferat ad prerogativam illius ecclesiae, ad quam sede vacante pertinet sollicitudo omnium ecclesiarum, adeoque clericis Romanis, quod Petri ecclesiae essent administrari, universis illis gregis cura mandata. Nam, etiam nostris temporibus, quamvis constat sedis apostolicae auctoritatem et potestatem valde explicatam et amplificatam fuisse, Cardinales, tamen, qui successerunt clericis urbicis, penes quos est regimen ecclesiae Romanae vacante sede, curam et sollicitudinem suam nullatenus extendunt ad alias ecclesias, ut etiam testatur Gulielmus de Montebauduno, ita in Alvarus Pelagius, &c., &c."—Ben. Ed. p. 28, n. g. This will be observed gives the proof of what we asserted in our last, p. 105, s. ix., that it is not the fact, that during the vacancy of the Roman See the clergy, be they priests or Cardinals, have ever had jurisdiction over other Churches.

verment are rather jealous about the interference of foreign bodies in the state of their internal affairs; and if, as has lately been shown, such should be the case with a powerful kingdom like England, it can hardly be considered extraordinary if it should be the same with the kingdom of Sweden—not as powerful, it is true, but as old in its constitutional rights, and as fond of them.

"I shall not fail to make the Swedish government acquainted with the subject now brought forward, and I am sure that it will be treated with all the attention due to it; but there are, at the same time, two points to which I take the liberty of drawing attention—one with respect to the Swedish government, the other in reference to the people.

"The government did not institute the suit at law that has given rise to these feelings of uneasiness and apprehension; it is a government that neither could nor would have interfered with the course of the courts of justice. The court could not but deliver judgment in accordance with the existing laws, and the government proposed a change in those laws which it had reason to expect would come into operation before the case was to be decided. The assembled Diet, on the other hand, the representatives of the people, in accordance with their undoubted right, rejected the proposition. The result may be deplored; it may be hoped that it may be different another time; but I claim for the facts a thorough knowledge before they are judged, and I think that some allowance is due to a country with the antecedents of Sweden, if there is a state of feeling that leads the nation to reflect well before it adopts new laws, more in accordance, perhaps, with the ideas of our days."

The *Tablet* having taunted English Protestants for not remonstrating against the Swedish law when there was no practical occasion, is now in a twofold rage with English Protestants for presuming to do it when there is occasion. Here is the comment of the *Tablet* :—

"The address to the Swedish ambassador by Sir Culling Eardley and members of the Evangelical Alliance, the Protestant Association, and the Religious Tract Society, has been signed by a good many Protestant Bishops, ex-Chancellors, and peers. It is a most impudent production. These men actually tell the ambassador that 'one chief secret of the moral power of Protestants lies in thoroughly carrying out their own principles, one of which is the right and liberty of private judgment. It is incumbent on Protestants to concede, even to their strongest opponents, the same freedom of conscience which they demand for themselves.' But we are wrong to call it impudent. Impudence involves consciousness, and the sublime unconsciousness of Protestants on these matters is a natural wonder. These very men—Lord John Russell and the Right Hon. Joseph Napier, Lord Plunket, Bishop of the Protestant see of Tuam, and the Earl of Shaftesbury, Lord Calthorpe, Edward Grogan, M.P., and Judge Crampton, Dr. Cumming and Dr. McNeill—are the men of all others who tell Count Platen that it is incumbent on Protestants to concede to others what they demand for themselves. The very types and models of Protestant bigotry and intolerance, of some of whom nothing in the world is known except that they have a diseased hatred for the Catholic religion, remonstrate with the Protestant persecutors of Sweden, and lecture Count Platen on the duty of tolerance. Count Platen could scarcely be aware of the character of the men who were addressing him, or he would as little have returned them a serious answer as if they had been a gang of lunatics escaped from an asylum praying that their neighbours might be restrained of their liberty on the ground of insanity."

What makes the *Tablet* so angry? When we see Roman Catholics protest against persecution of Protestants, we hail their protest with delight and respect. But when Protestants protest against Roman Catholics being persecuted, the *Tablet* is in a rage of disappointment, as if their stock in trade was spoiled!

We ask our readers to consider which party does really wish to put an end to persecution on both sides?

INFIDELITY.

THERE is no charge made against Protestantism more frequently by Roman Catholic writers than that it has a natural tendency to promote infidelity or disbelief in all religion. Protestantism, in fact, is generally treated by them as being in itself a substantive form of infidelity, as if a sincere belief in the Gospel history and the divine nature and mission of our blessed Lord were impossible upon any other ground than submission to the authoritative dogmas and definitions of the Church of Rome.

Any one who has ever associated with educated Protestants, or who has ever had the candour or manliness to read any of the eminent writers of the Anglican or even of the dissenting Protestant Churches, must well know that such charges of infidelity against Protestants, as such, are the merest calumny. There, no doubt, are nominal Protestants enough and to spare; just as there are too many professing Roman Catholics also, who, without adopting any very definite form of either belief or disbelief, practically act as if mankind had no ulterior or higher object than to live as long and as pleasantly in this world as they may be able, and who seem determined to postpone or repel all thoughts of a future state as long as possible, treating it as a certainty which, though it must come some time or other, had better not be reflected on, until the misfortune becomes imminent and inevitable, and forces itself reluctantly upon them in all its terrors. Whether such merely nominal Christians publicly profess to be Roman Catholics or Protestants is, we think, a matter of but little moment, as the truth is, they are so little in earnest about any religion, that it has no practical influence upon their thoughts or lives, and they have probably never reflected sufficiently upon the

subject to form any fixed or definite opinions either for or against the Christian revelation. It is not, however, to individuals of this class, however numerous, that our present inquiry is directed, but to another, less numerous, perhaps, but of a superior grade as to intelligence, education, and thoughtfulness of character—persons who, while they have seriousness and mind enough to be unable to escape from the adoption of some opinions or other on such subjects, either for or against revealed religion, have, at the same time, sufficient independence of mind not to adopt implicitly, as a matter of course, the doctrines, whatever they may happen to have been, which their parents or teachers may have proposed to them in youth or infancy, and have, consequently, been constrained to consider for themselves whether the doctrines in which they had been brought up were certainly or even probably true.

Now, among minds of this class (and how few educated men are there who, at some period or other of their lives, have not been found in that state of inquiry and doubt, unless they have enjoyed the peculiar and very rare privilege of having been thoroughly instructed in the most enlightened schools of Christian theology, and well imbued not only with the holy Scriptures, but with the best works on the evidences of Christianity)—among minds of this class the real question is, whether those who have been brought up in the Church of Rome or those who have been educated in the Reformed Churches are practically most prone to abandon the creed in which they have been instructed, and apostatize into theoretical or practical infidelity. Judging from our own experience both at home and abroad, we should certainly come to the conclusion that there are very few enlightened and thoughtful Protestants who abandon the belief of their childhood for the dreary mazes of infidelity, while, on the contrary, there are very many educated Roman Catholics who, finding it impossible to credit implicitly the doctrines, or cordially to approve of the practices, of their Church, content themselves with what they consider the philosophical belief, that religion is a kind of pious fraud, salutary as a device for governing or reducing the masses to subordination, but utterly inapplicable to such minds as theirs—minds capable of seeing through the veil with which a grasping and designing priesthood have found it their interest to try to envelope the rest of mankind. To confess the truth, we sincerely believe that had we been so unfortunate as to have been educated in the religious atmosphere of Spain or Italy, we should scarcely have ourselves escaped the conclusion, that such a religion as that which we saw there, was much more likely to be a cunningly devised fable of man's device than a true emanation from the throne of God, and we have never met with any traveller who has had access in France or Italy to the higher order of educated minds, who has not adopted the same conclusion with respect to the state of utter disbelief under which most educated men on the Continent labour as to the truth of the system which, while they publicly conform to it, they privately despise and utterly reprobate and ignore.

The following striking extracts from a writer whose pages we have once before referred to,* and who, while by position and profession a dignitary of the Roman Catholic Church, was, for candour and earnestness on the subject of ecclesiastical reform, scarcely second to any we are acquainted with, until he was compelled to retract his real sentiments by the ruthless tyranny of his spiritual superiors, strongly corroborate our views on this matter; and coming as they do evidently from the heart of an earnest lover of truth and vital religion, we think few will doubt their sincerity and truthfulness, whatever retraction may have been extorted from him subsequently by his ecclesiastical oppressors. It will be observed that he is all through speaking of his own (the Roman Catholic) Church, and not of the reformed Churches of either England or Germany :—

The immediate subject of his strictures is the Roman Catholic Church in Germany.

"Another matter to which the Church must direct her special attention, in her present circumstances, is the existence of *multitudes* who only *nominally* profess her faith, and are reckoned as Christians. I speak of multitudes, because the greater part of those who consider themselves enlightened and clever have thought proper to reject Christianity altogether, ridiculing its fundamental doctrines as things which every intelligent mind has long since exploded. Of such persons, the better sort will, indeed, admit that Christianity has done good in its day; and they will even allow, that it involves some ideas which will maintain their ground for ever; but then they argue, that these ideas will transplant themselves into the modern age, as useful verities, while the husks and outer shells of Christian truth must and will be rejected as merely human corruptions and disfigurements. Quite consistently such theorists regard the Church as a thing long since superannuated, and they anticipate its entire transformation as absolutely inevitable, and soon to be accomplished. But a worse set of fellows—men of narrow intelligence, and of defiled and corrupt hearts—find in their unbelief

their easiest way of gaining the reputation of being sensible, while, at the same time, it frees their filthy lusts of a troublesome restraint. Their opinion is, that the world has been making progress—that humanity is no longer so stupid as it was; and they profess themselves to have kept up with the march of mind, and to have got far beyond the 'hell of the priests.' All such persons, having a practical interest in their unbelief, loathe the very sight of the Church, and of its institutions and ministers, and wish and expect to get rid of them; the sooner the better.

"But some will reply, 'What to us are all these unbelievers, be their number whatever it may? They will never be able to shake the Church, which is founded on a rock; and if they choose to excommunicate themselves, let them.' But such talk is neither Christian nor sensible. True it is that unbelievers, be they less or more, will never overthrow the Church, which is founded on a rock; the Church Catholic will stand for ever, but possibly not the Church of Germany. Was not the French Church shaken? Is not the Church of Asia in ruins to this very hour? Alas, our sad estate! So many thousands of infidels in power and dignity; so many thousands of infidels in possession of the press, and of seats of civil authority; so many thousand infidels moved by a species of fanaticism to spread their unbelief, by sowing it among the common people: are these, then, an enemy which it will do to despise? Many of these, it is true, suspend for the present their hostilities against religion, and devote their energies to political affairs; but let these civil agitations calm down a little and it will be seen how soon they will direct the full violence of their arms to the destruction of Christianity, and occupy the strongest ground to assail the Catholic Church. The literature of the day is already hostile to the Church, and vile newspapers filled with attacks upon ecclesiastical persons and institutions are scattered everywhere among the peasantry and townspeople, and unhappily not without effect. What will be the consequence when a systematic warfare shall be organized and carried on against the Church? Such a warfare has been managed against the civil authority, and it has carried its point; it will be organized in the same manner to gain a religious victory. The full and entire freedom of the press is a concession which the Church must sorely distrust. It is true that the current Catholic literature was in many ways injured by the censorship, and one cannot but rejoice in the removal of such political despotism; yet it is not to be supposed that this emancipation will obtain an advantage and encouragement for the Church literature greater than will also be afforded to that which is opposed to it. Let the allies of the Church write what they may, it will only secure as readers those who think with them; while the intolerably evil, irreligious, anti-Christian, and demoralizing articles of the lowest newspapers will be everywhere read and discussed, and more especially in circles where they can least be counteracted; and, besides, who does not know that evil will find a place for its work ten times, where good can do so but once? How many a householder will keep all his doors open to the unlimited access of every foolish and shameless guest, who would be far from taking kindly the unceremonious visits of a father confessor? But I repeat it, unbelief has become mighty, and will become yet more formidable. It meditates the overthrow of the Church, and it is time for her to see how she is to withstand it. I have already hinted, in speaking of the dangers of our new position, that the promotion of a general apostasy was the direct object of one party among those who voted the emancipation of the Church.

"But, as to letting go and giving up these unbelievers, it is not merely unwise, but, further, it is unchristian. For whose benefit, then, was the Church established? Was it for the whole or for the sick? And what is its noblest mission, if it be not the propagation of the faith? And, furthermore, how can the Church, in her unflinching charity, coolly look on, while, not here and there an individual—while, not merely many souls, but a great portion of the nation, and that the most considerable, as to position in society, are already separated in their affections from Christianity, and are on the very point of severing the last remaining bonds by which they yet nominally adhere to its profession? Besides, the children of these unbelievers have, at all events, a claim on our anxious regard. Are we to have no compassion upon unborn generations? Shall the unbelief of parents become the inheritance of their offspring, and thus extend itself into future ages?

"But what can the Church do? What her theologians may demonstrate in their academic chairs; what the zeal of her advocates may bring forward for this or for that; and even what the columns of friendly journalism may advance in her favour—all this may do good; but it does not even touch the adverse party, or if it does, strikes them as so distasteful and extravagant, that instead of being won over from their hostile attitude, they are rather confirmed in their enmity. All the means we have hitherto employed for this purpose, and any like experiments that may yet be tried, will prove of no avail. We want a general and public participation of the popular mind in the religious questions of the times. We want an earnest spirit of inquiry. Religious con-

* *Sympathies of the Continent or Proposals for a new reformation*, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Theology in the Roman Catholic University in that city, translated by Rev. A. C. Cox, M.A., J. H. Parker, London, 1852.